

influence upon the year, the lunation (or lunar month), and the different seasons or periods; ye possessors of the earth or land (land-proprietors), all the eight kinds of the *Nágas* (Hydras), &c. Ye powerful chiefs and attendants, *VISHNU RÁHULA*, and the menial (instrumental cause) *Vis'hṭi*; ye goddesses (or nymphs) *pi-ling-khraa ts'ha*, &c.; ye fierce inferior imps, who dwell in (or towards) the cardinal, intermediate, zenith and nadir points (or in the ten corners of the world); and especially ye divine imps, &c. who are rulers of those regions, wherein the sun this day is moving; ye all look on this emblem (seal, image, or signed writ, &c.) of *HU*, the regent or governor, (or set up, or erected by *HU*.) Ye divine eight principal imps (*Rákshasas*), rulers of the world (or keepers of light), I beseech you, that you will make that this patron, the bestower of charitable gifts, for obtaining the fruit of his works and actions, who is very faithful to the doctrine of the Muni (*SHAKYA*), may together with his household or family, increase more and more, and abound in life, fortune, (prosperity,) honour, and in all his substance or wealth, like the increasing face of the moon. *Om akani nékani abhila mandala, mantryé, Sváhá; Sarva mangalam.*

Tettelia, 9th May, 1836.

A. C. KÖRÖSI.

III.—*Note on some of the Indo-Scythic Coins found by Mr. C. MASSON at Beghrám, in the Kohistán of Kábul. By JOHANNES AVDALL, Esq. M. A. S.*

[Read at the meeting of the 6th May.]

The results of the valuable researches of Mr. C. MASSON, Dr. MARTIN HONIGBERGER, Lieutenant BURNES, the late Dr. GERARD, and KERÁMAT ALI, in the vast field of the numismatology of ancient Bactria and other parts of India, must have excited a deep interest among the antiquaries of Europe. It must also be highly gratifying to the lovers of this important science on this part of the globe, to observe the unabated zeal and assiduity with which these researches are continued by eminent numismatologists, with a degree of success exceeding their most sanguine expectations.

Of the Indo-Scythic coins, discovered by Mr. C. MASSON at Beghrám, in the Kohistán of Kábul, and described in the 28th number of the *Journal of the Asiatic Society*, the one bearing the Greek legend *NANAIA*, has, it appears, attracted much attention. He is persuaded to think it to be identical with *Bibi Nanni*, or "the Lady *NANNI*," a name given by the Muhammedans to the numerous shrines or *Ziáráts*, as he calls them, found in those regions of Asia. The

Hindus also seem to attach to them a peculiar sanctity, claiming in the *Bíbi Nanní*, a personation of their favourite goddess, *Párbatí*. These are all, however, mere conjectures, the real meaning of the Greek legend remaining yet to be explained.

In a subsequent number* of the Journal of our Society, a far different explanation of the Greek legend is given by its indefatigable Editor, which is, perhaps, a near approximation to its true meaning. There the goddess *NANAIA* is represented to bear a close analogy, in name and character, to the *Anaitis* of the Greek, and *Anahid* of the Persian, mythology. This hypothesis is based upon the authority of *STRABO*, quoted by Colonel *WILFORD*. A goddess called by the former *ANAIA*, is considered by the latter to be equivalent to the Sanscrit *Anáyasá deví*. But, how far the deity, recognised under the one or the other appellation, can be supposed to be identical with *NANAIA*, remains yet to be ascertained.

Anahid was the tutelary goddess of Armenia, during its continuance in the darkness of idolatry. She is also known in our mythological works by the names of *Artemis* and *Aphrodite*, being supposed to have sprung from the froth of the sea, and descended from *Zeus*, *Aramazd* or *Jupiter*. *Anahid* or *Anaid* is considered by us to be identical with the planet *Venus*, and the letters composing it being inverted, it reads *Diana*, which is equivalent to *Artemis*, by which name the goddess of hunting is invariably designated throughout all the Armenian books treating of the ancient mythology of our country.

The word *NANAIA*, or *Nanæa* distinctly occurs in the second book of the Maccabees: "For, when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of *Nanæa*, by the deceit of *Nanæa's* priests†." It was in the compass of the temple of this goddess, that *ANTIOCHUS* the Great was put to death. She is also called Անանայ ANAIA, or Նանեաս *Naneas*, the genitive of which, according to the Greek termination, is written Նանեայ *Nanea*. It has its derivation from the Persian language, literally meaning *maternal* or *motherly*. To the honor of *NANAIA*, or *Nanæa*, many temples were raised in Armenia, the most magnificent of which, according to the authority of Ագաթանգեղոս AGATHANGELUS, existed in a village called Թիլն Thilm, situated in Upper Armenia. This idolatrous temple was razed to the ground by *SURB GREGOR LUSAVORICH*, and a splendid church erected in its stead. Սուրբն Գրիգոր Թագաւորաւն հանդերձ փշրէին զոսկի պատկերսն Անահտական դէցն .

* Journal of the Asiatic Society for September, 1834.

† II Book of the Maccabees, chap. i., v. 13.

և ամենևին զտեղիսն քանդեալ վատնէին, և զոսկին և զարծաթն նուիրեալ: Եւ անտի ընդ գետն Գայլ՝ յայնկոյս անցանէին փանդէին զՆանէական մեհեանն՝ դստերն Արամազդայ, ՚ի թիին աւանի. և զգանձս երկուց մեհեանիցն աւար ժողովեալ՝ ՚ի նուէրս ոք սպասու եկեղեցոյն Այ թողին. տեղեօքն հանդերձ: * “Saint GREGORY and the king (TIRIDATES) broke down the golden images of the *Anahitic* deity, and reduced the temple to utter ruin, having divested it of the gold and silver belonging to it. Thence they crossed the river Goyle, and demolished the *Nanaïatic* temple, dedicated to the daughter of *Aramazd*, in the village of Thiln. The treasure contained in these two temples being collected, were appropriated to the sacred purposes of the church of God, to whom the spots were also consecrated.”

By the authority of this ancient historian, a philosophical inquirer will be convinced of the similarity of the characters of ANAITIS and NANAIA, and of the difference of their names. It is true that they were both the daughters of ZEVS or ARAMAZD; but an identity of their persons cannot be inferred from this relative circumstance. The progeny of the father of the gods is supposed to be nearly as numerous as the offspring of the late lascivious monarch of Persia, and it is highly probable that *Anaitis* or *Anaid*, and NANAIA or *Nanæa* were distinct deities. This probability is borne out by the fact of there having existed in Armenia two distinct temples, in which these two goddesses were respectively worshipped by our pagan ancestors, under distinct appellations.

* This is an extract from the historical work of AGATHANGELUS, who is the oldest Armenian historian, being Secretary to the king TIRIDATES, and having flourished in Armenia in the beginning of the fourth century. *Anahitic* is a literal translation of Անահիտական, and *Nanaïatic* is exactly rendered for Նանէական, both used in the text adjectively. The derivative particle կան, attached to Անահիտ and Նանէա, is equivalent to the English particle *tic*; for example, *Asia*, *Asiatic*, *Ganges*, *Gangetic*, &c.

NOTE.—Mr. AVDALL was not aware that Dr. SWINEY had pointed out the coincidence of NANAIA with the *Nanæa* of Maccabees. This fact I added to my paper among the addenda of 1834. The name I afterwards found in HERBELOT'S *Bibliothèque Orientale*, (folio edition,) so that the identity that I had ventured to anticipate with the *Anahid* or *Anais* of Persia, and the *Anáyasá devi* of Col. WILFORD, was then considered to be perfectly established. Mr. AVDALL'S note was elicited by Mr. MASSON'S conjectures as to the inscription at Bamyán, referring to the same deity. In Plate VI. of the April number, his sketch of the supposed characters is given; but I can hardly yet feel assured of their being letters.—ED.